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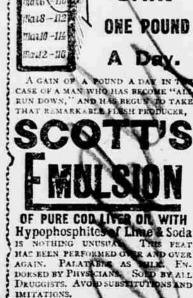
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M. E. CONFERENCE.

ESTIMATE OF WHAT ITS RE-SULTS ARE LIKELY TO BE.

Closer Co-Operation in Mission Fields Color Question, Union with England and Concerted Action

Special Correspondence of the Gazette WASHINGTON, Oct. 16,-As this great conference approaches its close there will be a widespread demand for some estimate of what its resul's are likely to be. To form such an estimate, one must consider. first, the composition of the body and the limitations imposed upon it. Those who have expected it to formulate any scheme of legislation, or who have thought that it might commit Methodism, either as whole or in its various parts, to any course contrary to present usage, must bear in mind that it has no power to do this. Its functions are purely deliberative and advisory. It may recommend a variety of things, if only it can agree upon them, but the adoption or rejection of what is suggested is a matter which, by common consent, has been left, not with this commonical has been left, not with this ecumenical conference, but with the law-making bodies of the no less than twenty-eight churches Beware of imitations, 234 JAMES PYLE, N.Y. which are taking part in this gathering. Another limitation is in the rule which stipulates that no vote shall be taken upon any question affecting the internal arrange ments of any of these twenty-eight churches. Without such a proviso as this churches. Without such a proviso as this an ecumenical conference could not have been held, and the reader will readily see that, with such a provise in force, the body, besides being denuded of legislative powers, is also restricted, to a very material extent, he even its deliberative and advisory prerogatives.

Contrasting this with the first ecumenical, held ten years ago, one is struck with the remarkable progress indicated. In the former the representatives of the different churches remained to the close at arm's

churches remained to the close at arm's length from each other. They were like long-lost brothers, who, when first meeting, are sure to be polite, and are certain to use many kind expressions, but who can have little communion for some time because, notwithstanding the tie of brotherhood, they are still so little known to each other. This was how it was at that first ecumen-The proceedings were highly proper, and the intercourse, as far as it went, was sincere enough, but there was little flowing together of soul, little warmth, and as to the desire for union, which has been so ften and so emphatically expressed in this gathering, such a desire—though feebly uttered now and then by some daring spirit who delighted to put himself in advance of the times—was chiefly conspicuous in that first ecumenical by its absence. The brethren, too, found themselves at logger-heads on the temperance question, the ad-vanced utterances of Americans eliciting vanced utterances of Americans eliciting no adequate response from the British Methodists, and the half apologetic tone of many of the English being so far beneath the stalwart attitude of Brother Jonathan as to seem to him positively contemptible. But in this conference the showing is quite different. Not a day has passed that the liquor traffic has not been visited with some withering malediction; and the singular fact is that Herod has found himself wholly out-Heroded at his and the singular last is that Herod has found himself wholly out-Heroded at his own pasticular business; for the English brethren have so completely taken the lead in denouncing drink as the "blistering curse of civilization" and in holding up to popular scorn "political parties buttressed by the beer harrel and drawing their insuiby the beer barrel and drawing their inspi-ration from distilleries," that even Dr. Leo-nard, for the time, has found his occupation one, he, with the other Americans, seemring to tactily admit by their comparative reticence on the subject, that the cause of temperance is at present sufficiently buttressed and sufficiently inspired by this new accession of forces from across the sea. Another striking point of difference between the former poumental and the pres. tween the former ecumenical and the pres-ent, is in the broader horizon of view taken by the latter. At the first meeting of these long separated brothers, they could talk of

nothing but themselves. Nearly all the topics were a Methodist complexion, and most of the speeches were saturated and tipped with Methodist ideas and facts. Not a little that has been distinctively denominational has found a place—and very properly so in the presentings of the present erly so-in the proceedings of the present conference. The second day brought us Methodist statistics in such bewildering affluence as to aim at make our heads swim; and still there was a fear that some which should have been presented had got away somehow; else, why the committee which the conference has appointed to shell the woods for such possible deserters? To the suggestion thrown out, that the emasis laid on these figures looked a little like numbering Israel, it was retorted, that whether such a numbering of the Lord's hosts was permissible or not under the old hosts was permissible or not under the old dispensation, it was certainly allowed under the new, and that, in the distinct mention of the 3000 added to the church on the day of Pentecost, it had the obvious sanction of the apostles. It was well, however, as Dr. A. S. Hunt fittingly remarked, that but one day should be given to a topic like this, and quite the thing that immediately thereafter the broader topic of Christian union and co-operation should come up for debate; for this gave a chance for the soaring eagle of Methodistic elo-quence to cast its approving eye upon much that is road in other churches, while the that is good in other churches, while the gradual advance of the programme, by the stages of "Scientific Thought" and "Church Agencies," to economic and social problems, brought the brethren face to face at last with the doubts, troubles, oppressions and crying needs of the great masses of mankind who are still in all lands, unreached kind who are still, in all lands, unreached by either the Methodist church or any

other.

In regard to scientific thought, and how it is influencing popular belief, it was held by one of the English delegates that Methodism, fortified in her own conceits, as he expressed it, might possibly be playing the ostrich, imagining there was nothing to fear, when there was a great deal to fear. As to America, he had heard, he said, that the ministers here were twenty years behind the times in biblical criticism. The author of this observation is a pert young fellow, whose unconventional dress contradicts all our notions of the typical English clergyman, and whose tendency to air it ever his brethren does equal violence to all our ideas of British courtesy. Perhaps this gentleman is in a somewhat irritated condition from his recent trial for heresy. Be this as it may be ways some set right more this as it may, he was soon set right upon this as it may, he was soon set right upon the facts involved, and was so thoroughly converted, after a time, from his heterodox opinion of American scholarship as to frankly confess in open conference that if what he had heard correctly represented American Methodism, he now had no hesi-tation in saying that Methodist scholarship in this country. For from being tweater tation in saying that Methodist scholarship in this country, far from being twenty years behind that of England, was twenty years ahead of it—a compliment, however, which considering its source, will be taken, no doubt, with as many grains of allowance as had been previously bestowed upon the severe criticism which prepared the way for it.

Upon the great question of what the church should do to put herself in the oper attitude toward "that larger chur," as one expressed it, "which is occured the ale of all the churches," there seen at to be effect and enthusiastic agreement that feafter a greater effort should be made to keep in touch with the masses; they while giving all paedful attention to be made to keep in touch with the masses; that while giving all needful attention to the soul, the interests of the body and the life should be better guarded than they are; that ministers should preach "more like men and less like parsons;" that if we cannot Christianize socialize that if we cannot Christianize socialism we should make haste to socialize Christianity; and, finally, that, as Hugh Price Hughes put it, Methodism instead of repining, as it did in his country, that it is overshowed by the church of England, should make its appeal every. of England, should make its appeal every where and all the time to the milions of the race in both hemispheres, who, whatever their predilections, would be sure to join the first church that would properly

would be more really in by the fact that she was not in, than if admission had been accorded her; and so it has come w pass. The same sex which was a successful tempter of man in that tragic incident which made the church a necessity, has proved a successful tempter of the brethren in this great church conference. The seductive influence showed itself at first in a mild and harmless form; as, for instance, when Bishop Galloway, in allusion to the agitation for women delegates in the general conference of a sister church, remarked that others might do as they pleased, but the church he represented "did not believe in laying any disability mean men, or in conferring he represented "did not believe in laying any disability upon men or in conferring any fancy franchise upon women." Another bishop who fell into the same snare was Bishop Arnett of the African M. E. church, who, in one of the grandest speeches to which the conference has listened, dropped from empyrean heights to the commonplace level of remarking, for the advice of his white brothron, that "the colored churches gave the women so much other work to do that they did not want to go to general conferences." Thus the trouble began, and, of course, when the camel, so to speak, had its nose in the assembly, it so to speak, had its nose in the assembly, it was not long in squeezing in its entire anatomy.

The debate on Woman's Work in the

church was a revelation to the more con-servative brethren, and it was in all respects so intensely interesting as to trench upon the sensational. The first speaker to distinguish himself for advanced views was the Rev. William Gorman of Ireland a natty little man, with a bulging forehead, who looked so prim and nice as to suggest the idea that some strong and good woman, having adjusted his necktie and stroked back into their proper place his smooth, glossy locks, had just sent him out, the pro-duct of her own hand and skill, to be her special champion. The speech of Mr. Gor-man took by storm those who were upon his own side in this controversy, and the opposite side were, of course correspondingly disgusted with it. Dr. Buckley rang the chestnut bell on this gentleman, and afterwards Dr. Oldham of Pittsburg performed the same delicate service for Dr. Buckley. An effort was also made to laugh Mr. Gornan out of court. Here was in Dr. Buckley. man out of court. Here again Dr. Buckley man out of court. Here again Dr. Buckley figured, comparing the extraordinary spee h to which they Lad just listened to the swan-the most magnificent creature that swims, yet drawing only two inches of water." This was a striking metaphor, and for a m ment it stammed the tide; but it was not long until Dr. J. W. Haritten Harb. Prices fronteen. it wa not long until Dr. J. W. Hamilton, Hugh Price Hughes and others came to 'he rescue of woman's cause; and then, as woman's luck would have it, Dr. E. E. Hoss, who represents the church South, and who, under other circumstances, might have afforded Dr. Buck-ley a powerful reinforcement, made the mistake of beginning his speech by saying. "If there is anyone here who thinks more of woman than I do I should like to see kim;" for, of course, on such a challenge as that, mer copped up all over the house, as that, there popped up all over the house, the result being, that Dr. Hoss, in his embarrassment, was unable afterwards to do justice to either himself or his cause. And when a brother arose and said, "They all do it; that's the way the opponents of women always begin"—there seemed really to be nothing left for woman to desire, so far as her visibilitation from an ovatorical

far as her vindication from an oratorical point of view was concerned. Still, she is not eligible to the general Still, she is not eligible to the general conference, nor in any of the larger Methodist churches, is she admitted to the ministry; nor has this ecumenical gathering any power to confer upon her either the one dignity or the other. The discussion, however, considering how it went, is almost sure to manufacture sentiment in her behalf; and really, when one remembers that at the first ecumenical, when the same subject was under discussion, there was but ject was under discussion, there was but one solitary speaker who held that women should be allowed to preach, and none who even mooted the propriety of her admission to church conferences, whereas at this, the voices asking her elevation to one or both of these positions have been in the ratio of about twenty-three to five, with not a single objector among the large number who spoke on the British side—when these facts are considered, which indicates so strikingly what the progress of the recent past has been, who can draw the line at what may or may not be realized in the enlargement of woman's sphere in the near future?

So in regard to Methodist union. At the other ecumenical the subject was barely presented, and the English, in particular, we so backward in the matter that some of the various sects were hardly on terms of friendliness with each other. Now, however, union seems to be the chief watchword of these Methodist clans, and singular to say the English who were formerly so to say, the English, who were formerly so far behind, are nearer to this happy goal than the Americans. Referring to the situation here, Mr. Hughes said that an American bishop had told him that before we could have union in America, the in alluding to this remark, said it was only too sadly true, and unfortunately, he added, "prominent funerals are rather slow in coming." Perhaps both the white and the coming." Perhaps both the white and the colored man were correct. Perhaps, too, before union can be consummated in American Methodism, there must be some funerals of another kind. Possibly, on both sides of Mason and Dixon's line, there must be a burial of denominational strife, of sectional prejudices and race antipathies. Possibly, too, these funerals, like the others, will be slow in coming. Surely, however, as men must die, so, in the course of time, one would suppose, must all bad feeling die out amongst Christians of the same denominational name. It is comforting to nominational name. It is comforting to think, indeed, that sometimes bad feelings, like bad men, die prematurely and sud-denly. Some of the latter, so far as denly. Some of the latter, so far as Mothodists are concerned, have found their quictus in the present conference. The warm atmosphere of the body has literally made it "too hot" for these estrangements, and they have met the same end which ice-bergs meet in the gulf stream. And who can belp feeling that the masses of Methodists the world ov r, with only a few ex-ceptions, will find pleasure in these takings-off, and, while fondly hoping that the death rate may rapidly increase, will hold themselves ready to say at all such funerals, "Blessed are the dead who die in the

The practical issues of the conference upon this most interesting of all questions which have engaged its attention are the recommendations touching closer to co-operation in mission fields, the special movement towards closer affiliation amongst the colored churches, the pledge of Dr. Stephen colored churches, the pledge of Dr. Stephenson that as early as possible the English Methodists will confer together with a view to closer union, and the resolutions which provoked so lively a debate, and which in due time will be brought before the legislative bodies of all the Methodist churches, requesting the Methodists of the world to conduct their open does dereafter in concerted action with each other. H. T.

eatherford and First, a B. F. AND J. B. SPRINKLE, City Circulators

the race in both hemispheres, who, whatever their predilections, would be sure to join the first church that would properly "go for them."

It is always a delight to say "I told you so," and this delicious felicity falls to the first of the writer in reference to the part played in this conference by woman. We were sure she could not be kept out by formal exclusion from the privilege of membership; we predicted, indeed, that she

OLD SOLDIER CURED.

Although I have very little faith in patent medicines. I bought one half eigen bottles Sarsaparlika and one half dozen butles Sarsaparlika for eczema or prurigo. I thing gave me relief: and having served a number of years in the Regular Army which entities me to the Soldiers Home at Washington, I was there, and there i came across your valuals. Curit was there I came across your valuable REMEDIES: I bought a box of cake of CUTACOMA SOAP, and a CURA RESOURCE, and after taking ollowing the direction ook as well as a new nother. I do not exsay they have been value weight in gold. No.623 Penna. Ave., K.

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She Has All the Substantial Elements of

TERRELL, TEX., Oct. 19.—There has to be a great many maiden speeches made about different parts of Texas, and they are generally so soft that they almost melt before you can read thom. They are so easily digested that they leave no trace of ever having heep. Sonn is a mighty good thing

Terrell is not outside of the world; we are a part of Texas, and we are right in the great big heart of this great big state, and of course partake of the things hereabout. But see here: If you want to live among better than an average settlement of good people, you can find a place here, and hereabouts. You will find we are hard to move towards new enterprises, because our eye-teeth flave been cut so many-times on catilsh schemes, full of nothing but promises, that we don' like to bite at a bait at all, even if the hool

duvice without charge. have a good home and everything is lovely would have to be a number of prominent funerals; and Bishop Embry, a colored man who took the floor shortly afterwards, in alluding to this remark, said it was only too sadly true, and unfortunately, he added, you are honest, want a place where you can you are honest, want a place where you can get good free schools, good land to cultivate, good markets and those things appreciated by the honest, economical farmer, you can find it here. We want to insist on your coming to see us right now, because the worst kind of appearances will present themselves to you, you will see the soil dry deep down and dust flying like rain in the air, water scarce and a thousand setbacks noticeable. You say we are cranky, but air, water scarce and a thousand seboacs noticeable. You say we are cranky, but we are not that far off the track yet. We are more interested in yourself than you are. You want to come while trees are springing the first bright, tender leaves, when the sweet flowers perfume the atmosphere on every hand, birds are dropping their coarse winter garments and donning their coarse winter garments and donning their lovely plumage and sweet carols and melody are wafted on every breeze, everything is loveliness, joy and gladness. Well, that would be a good time to come if yor only wanted to see these parts in all their grandeur and loveliness, but we want yon to come while there is a drouth in the land and sorry crops are the go. Come and see "the clands while faces are sad and the farmer is behind on his prospects. If you farmer is behind on his prospects. If you agree to stop with us now we are sure to keep you until the grave-digger gets the last work on you. We are not fe fing so good right now but we are ready for comparison at any season of the year. The farmer that works his crop, is sober and economical, generally gets there with both feet, but the lazy slouch is always in the mud here just she is everywhere else. We have been getting in quite a number from other states who are merely prospectors, and who may after a while become permanent citizens. More are on the road and we now want to keep are on the road and we now want to keep the track hot until all the corners are filled with good solid, honest farmers.

Another Sicilian Murder. New Orleans, La., Oct. 20.—Nineteen press were made in the recent murder, and some of the prisoners confessed that he deceased and a man named Saboador Messina quarreled over cards and agreed to go out on the sidewalk and settle it, when the shooting took place. Messina escaped, and witnesses say the police will never find him. The police disbelieve the cory, and think it is told to avert sus rich. from the

JACKSONVILLE, FLA., Oct. 20.-ers' Alliance meets at Dade Nearly 400 delegates will attend he sub-treasury support only cliance men a thirt ition, which relins a third part.
The convention will indorse the

Of Eczema by One Set Cuticura, After Using Many Medicines Without Relief.

e moves the ca

Success-Other Places Can Have the Windy Air Custles.

Special to the Gazette

having been. Soup is a mighty good thing when backed up by roughness, but it takes roughness to make soup worth anything. Substantials are what we all need in menta and physical nature. Air castles never have any foundation, and as a consequence are no castles at all. We have lots of air castle builders all over Texas, but what we wanted you to take hold of has life, solid realities about it. Suppose on this "momentous occasion" we offer you some plain, stubborn facts for digestion. We would like to fill your mind so full with common-scuse ideas that your mouth will fiv open and your eyes. that your mouth will fly open and your eyes pop out until they could be roped in by a cowboy. We are able to tell you that tad-poles are found where there is water, and that mesquitoes will not refuse to bite you just because you are a citizen of Terrell. All men who die here do not stop breathing because of old age. Many die of disease. This is a remarkably healthy climate, but people do die, and some mighty young people die, too.

Terrell is not outside of the world; we are

like to bite at a bait at all, even if the nook is so well hid that we can't see anything but the wiggling worm. Now we want farmers' ear, and we want it provided his neck is bent to be changing his theory.

with good solid, honest farmers.

Come along, farmer; young, old. little, big, lean or fat. Come and see us while the drouth is on. Come quick, before it is broken and the desert begins to blossom as the rose and everything from the red-bug to

the muly bull gets on new energy and life. Come along and help us whoop up this dry

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CHASED BY INDIANS.

THE THRILLING ADVENTURE OF FOUR MINERS.

Hunted by Indians and Forced to Travel

Special to the Gazette. Kansas City, Mo., Oct. 20 .- William Carter has just returned from his mines in Arizona, and tells a story of thrilling ad venture which would make a good plot for a blood-curding novel. Carter, with three companions, was traveling overland with a wagon and team to their mines, going from Santa Fe. They traveled through the Indian country during the recent trouble, but they had heard nothing of the outbreak. They paid no attention to the numerous signs of roving bands of Indians which they frequently saw. They went north to the northern line of the territory, fishing and hunting, and they traveled slowly to their destination. When near the Arizona line they were surprised by the hostile attitude of a small band of Indians which came near their camp. The savages were rude and demanded food and ammunition. The men with Carter were old frontiersmen, and did not give much attention to the rough manners of the savages, but plainly told them to get away or they would have trouble. The Indians rode off, and when a short distance away they turned and fired at the camp, wounding one of the horses. The shots were returned by the white men, who saw that serious trouble was imminent and

made preparations accordingly.

While they were preparing to defend their camp from another attack a man rode their camp from another attack a man rode up and gave the news that the Indians were out and liable to cause trouble. The wounded horse left the party almost stranded, but they determined to get out of the neighborhood if possible. While they were considering the matter they saw another band of Indians approaching the camp, and immediately made the sign for them to keep away. The Indians began circling the camp and made such hostile demonstrations that the men determined to get to a ravine near by in order to be under cover. The Indians dashed after them and suc-The Indians dashed after them and succeeded in killing the horse which was not wounded. This caused the men to leave their outfit with the exception of guns and a munition and make a run to cover, which they reached in safety.

This ravine or arroya was a small, quiet watercourse, and was barely sufficient to shelter them from the bullets of the Indians, but the wholesome fear with which the rifes of the white men inspired the Indians.

the rifles of the white men inspired the In dians kept them at a safe distance. The situation was most desperate, for they were without food or water, and the hot sun was that they could hardly stand it. The Indians took everything of value from the wagon and burned it, killing the horse. They then began a systematic siege, and while they would not come within rifle shot of the raying they began gircling around the property of the raying they began gircling around the control of the raying they began gircling around the control of the raying they began gircling around the control of the raying they began gircling around the control of the raying they began gircling around the control of the raying they began gircling around the control of the raying they began gircling around the control of the raying they began gircling around the control of the raying they began gircling around the control of the raying they began they are the control of the raying the control of the control of the control of the raying the raying the control of the raying the control of the raying the control of the raying the raying the control of the raying the raying the control of the raying of the ravine, they began circling around in such a manner that escape was imposwhen night came it was determined to

try to get away, and the men started door the ravine, crawling on their hands a knes. This was kept up until they he one five miles, and then they started walk towards the southwest. They treeled until morning and were then aim exhausted for want of food and water exhausted for want of food and water. They could get neither and stopped for three hours, when they again took up their journey. During the day they saw an old steer which had evidently been turned away from some outfit to die and they killed him. On this meat they lived for seventeen days, until they reached the little Mexican town of Sebolla, where they obtained food after threatening to burn the place unless they were satisfied. The Mexicans could not give them the slight at a istance, until Styles of the Celebrated

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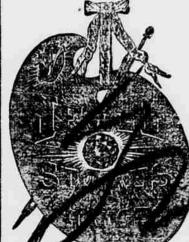
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